

his devilish work can only be done thru the agency of men, just as the work of God is done. How could this be if all men, or nearly all were saved by the variety of means that *men* try to make the power of God unto salvation.

It appears to me Jesus ought to be allowed to settle this question in his own way. Very early in his ministry he foretold the result of his work. In the sermon on the mount he disclosed the way to life narrow, and the gate strait, and that but few enter therein. Matt. 7:14. Some one has suggested that he did not make the way narrow that man made it narrow for himself. I fail to see the force of this assertion, but even if correct, is not the result the same? The masses still go to destruction.

The parable of the sower illustrates the effect of the *Word* upon men. Only one-fourth of the seed fell upon good ground and brought forth fruit. Again in the parable of the wheat and the tares, he says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world (age). The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and those which do iniquity, and shall cast them into a furnace of fire." Matt. 13:38-42.

Again the parable of the net shows the same result. When it is full it shall be drawn ashore, the good to be gathered into vessels, and the bad cast away. There are good and bad at the end of the age and that in the kingdom of God, not to speak of the masses that are outside of his kingdom altogether, such as pagans, heathens, mohammedans, etc.

Some one might suggest that it is not necessary to suppose that the mixed condition of things portrayed in the parables should continue to the end of the age, that the wicked to be gathered out might mean those that had died in sin prior to the second advent of Christ thru the centuries of the past. No doubt it does mean all such but is it at all probable that satan will stop sowing tares before he is chained or put out of the way? Will he be chained at any time thru this age? Are not the last days to be the worst days according to predictions of Christ and the apostles?

Jesus leaves, however, no room to conjecture about the condition of the world when he comes. He says, "As it was in the days of Noe, so shall it be also in the days of the Son of man."

Again as it was in the days of Lot so shall it be in the day when the Son of man is revealed. Luke 17:26-28.

There shall be two together in one bed, one taken, the other left; two grinding at the mill, one taken, the other left; two in the field, one taken, the other left. To be liter-

al, half are to be left; it will, no doubt, be worse than that. Do these scriptures sound anything like the eloquent perorations one hears from popular, and even unpopular pulpits and reads in the books and magazines of our day, "The world for Christ," "The world laid at Jesus feet," "The triumph of grace," and many singular expressions utterly unfounded in scripture.

Let us look at some more scriptures. Paul, to the Thessalonians, writes thus, "Let no man deceive you by any means, for that day shall not come except there come a falling away first and the man of sin be revealed, the son of perdition." II Thes. 2:3. Paul says there must be a falling first, uninspired enthusiasts say there must be a great ingathering first. Who is right?

Again, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. I Tim. 4:1. In this passage Paul keeps himself in the background and hands the matter over to the Holy Spirit. He says, "The spirit speaketh expressly." Men say in the latter times there shall be a general awakening, a great reformation, the world saved, but "the Holy Spirit speaketh expressly" that in the latter times some shall fall away from the faith. Who is right?

The whole of the book of Revelation abounds with graphic descriptions of the condition of the world when the Lord comes; of the awful wickedness and judgments that are to be executed upon the wicked; not those that are in their graves, but those that are alive when he comes. The wicked in their graves are not to be resurrected until a thousand years after the Lord's coming. I will not weary the reader with any more quotations on this point, if the direct, positive statements of the Master, while in the flesh will not convince men of the truth, the word thru the vision of John will not avail.

It is very remarkable how void of scripture the claims of post-millennialists are: they draw out great theories without foundation in revealed truth. It would be real refreshing to see one good, well sustained article or book on the subject of the world's salvation thru the means of grace now at work.

I am aware that John 12:32 is often quoted to prove the general or complete salvation of the world during the present dispensation, but it utterly fails to prove anything of the kind. The text reads thus: "And I, if I be lifted up from the earth will draw all men unto me." This he said signifying what death he should die. John 12:32, 33.

It is self-evident that the lifting up refers to the crucifixion, and not to the ascension and exaltation of Christ, consequently if his lifting up draws men anywhere effectually it must draw them to the cross. The wildest optimist would scarcely attempt to show that there is any tendency in that direction in these latter days. True, there are many that would like to avail themselves of the benefits of the atonement, but not at all willing to be crucified with Christ and as this is the only

way that men can really be drawn to Christ thru Gethsemane and Calvary, few (comparatively speaking,) are willing to pay the cost. "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him that we may also be glorified with him." Rom. 8:17.

To accept John 12:32, as literally true, without qualification by other scripture all men from the creation to the consummation would have to be drawn to Christ, because that is what the text says. "And I, if I be lifted up from the earth will draw ALL men unto me." If it is allowable to put the emphasis on the word *all* in the application of the text to the latter days, or end of the dispensation, it is allowable with equal propriety to place it there for all time, and that would at once prove the doctrine of universal salvation. This is one of the strong texts of universalism, but what about all the other scriptures directly contradicting such an exegesis of the text. To use the word *all* as it is used in the scriptures in an unqualified sense will steep men into inextricable difficulty. For instance, when John the Baptist came it is said there went out to him Jerusalem and *all* Judea, and *all* the region round about Jordan, and were baptized of him in Jordan." Does any one suppose that every man and woman and child living in Jerusalem in Judea and the regions round about was baptized of John?

Some time after John had commenced his work Jesus came unto Judea, and also baptized and the disciples of John become jealous and complained to him saying, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." John 3:26. First *all* came to John and were baptized of him, then *all* men came to Jesus. If these texts are interpreted as Universalists and post millennialists interpret St. John 12:32, and Romans 5:18, then John the Baptist baptized *all* the men, women and children of Jerusalem, Judea and of the regions round about Jordan, and then *all* were re-baptized by Jesus or by his direction. This conclusion is unavoidable because if John baptized all, there were none left for Jesus to baptize, consequently he had to re baptize them. Of course no one believes such to have been the facts, but according to the rule of exegesis that many try to apply to other portions of scripture to sustain some fanciful theory there is no escape from such a conclusion.

*All* that sought baptism of John were baptized by him. *All* that sought it of Christ were baptized by him. *All* that are drawn to Christ by way of the cross are drawn by him. All that are saved will be saved thru the atonement, but the *alls* in these and many, many other texts do not mean that all men of all eras, nor all men of any era will be saved.

The grace of God is sufficient to save all men, but all men will not accept salvation upon the condition it is offered, and if God would by any manner of means try to force